A U M

He, who walks in the company of fools, suffers a long way; company with fools, as with an enemy, is always painful; company with the wise is pleasure, like meeting with kinsfolk.

—DHAMMAPADA.

THEOSOPHY

Vol. XXII October, 1934 No. 12

THE FRIENDLY PHILOSOPHER

"MASTERS never cease working, but they cease at times from such public efforts as were made at the establishment of the Theosophical Society; before that They were working with individuals." Mr. Judge made this statement at a crucial time, repeating what the Master had written years before to Mr. Sinnett, and what H. P. B. had more than once put of record.

Applying this, it would seem to mean that They are not now working directly with any theosophical bodies as such, as They at one time were working with the Parent society, but that They continue to work with individuals. Those who thought or think that any organization carries the Masters with it have taken the shadow for the substance, have mistaken the tool for the Workman. If these mistaken theosophical leaders were really Initiates, or under the guidance of Masters, there would not be so much of personality and pretensions in evidence as are exhibited on every hand. Even minor Initiates would not act that way.

It may very well be that the public effort and the recorded teachings of the Masters were put forth in order to find willing, clear-eyed and noble-hearted men and women, able to see their true destiny and anxious to serve humanity. If it did not and does not find them, then H. P. B. and Judge's mission was largely futile—for Theosophy can be used selfishly as well as in the right way. The good comes from the fact that Theosophic ideas pave the way for those who are as yet not clear-eyed. So even those who selfishly use theosophical ideas unconsciously help by keeping

these ideas before the world. Theosophy Is, and even a mistaken idea of it may lead to a correct understanding. Let us keep to the correct understanding and refrain from condemnation, and success must come in some measure. If we make and keep ourselves ready and fit, we shall be used as occasion and fitness permit. We are dealing with *minds,* not persons. The Soul, being conformed to the mind, reacts upon the whole nature. If, as persons, we could all look at the world of ideas in that way, we would learn more, gain more discrimination, and be more useful to others, so meriting Their guiding influence. It is *Karma,* all of it; students should realize that and benefit by the knowledge. The right start is everything. If this is gained and held, then all that each one does carries him and others in the right direction. In this Work, natures are intensified, good and bad come to the surface. The "cleaning-up" process is gradual and each must do his own work of elimination where such work is seen to be needed. The barriers to help from Masters are in ourselves and nowhere else.

Either Theosophy pure and undefiled is the most real thing in the world, or we are all wasting our time and effort. If we are able to conceive its reality in all seriousness, we should then never cease trying to understand and apply what has been recorded by Masters' Messenger for our guidance and instruction. What is the distinction between Theosophy and anything else? In Fundamental Principles, I should say. Nothing else affords an all-inclusive view of existence. All kinds of sincere efforts help, all kinds of systems contain some truth, but they all fall short, because they all exclude or ignore some part of nature. Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in opportunity and knowledge. We can only use our opportunities and knowledge to the best possible advantage and continue to do so, if we would not ourselves fall short of the requirement of "the Law of Laws—Compassion absolute." What has been done has been of real and lasting advantage to many; there are others yet unborn, yet to come. This is the time when one wishes to be like Brahma with "eyes, heads, mouths and ears in every direction." Read "The Tidal Wave" in *Lucifer,* volume V, page 173,* if you would learn how H. P. B. felt—and feels. The real point of issue is *the divine nature in man.* The real basis of work is to impress this on the minds of those who come. In Theosophy we have this basis. A right philosophy is desperately needed by the world. Without

*Reprinted in THEOSOPHY July, 1915, Vol. III, p. 446.

this, strength and special faculties are useless because they are misapplied. Theosophy is not merely words. It is Life, and this includes all things in life and all the planes of living. To have Brotherhood among the many, it is first necessary to realize brotherhood among the few, and the basis of brotherhood is the divinity inherent in all men.

All true impressions come from *within*—from the highest Principle in us, Atma, or the Divinity which is one and the same in all. If there is nothing in the brain but impressions from the lower principles of our being, nothing to connect the Thinker with higher planes, he can but waver between these lower states. If thought is to rise further, it must be *thought without a brain.* Nature works by orderly processes to which we give the name of law. In the individual it is called the Will. By an act of the will all ordinary mental processes may be stopped; then the habitual center of mental action may be transcended and the ascent to the next plane made, without losing the power to perceive on this. In all such attempts we must keep the Fundamentals in view—*in mind.* The Spirit in man, the Perceiver, is "untouched by troubles, works, fruits of works, or desires." It seems to me that the clearest comprehension, if not understanding, of all this comes from dwelling on the idea of the Perceiver as looking into one or another of his "sheaths" and finding there the record of the actions in any or all of them.

Everything depends on what one has in mind—his *fundamental* conceptions of Deity, Nature, and Man, when considering or attempting to practice "concentration." The general idea on this as on other subjects and objects is purely personal. There is no self-examination of motives, no altruism, no effort to carry out in daily life the assumed object of fitting one's self to be the better able to help and teach others, no observation of the evil effects of rushing in for "psychic development." H. P. B. says, "One has to have a*n unshakable* faith in the Deity within, an unlimited belief in his own power to learn; otherwise he is bound to fall into delusion and irresponsible mediumship." Here is the signpost of warning against all attempts to develop psychically before one has learned to master and guide the lower, personal self. What is indispensable is right philosophy and its application in daily life. By the wrong attitude in this and other respects, many well-meaning theosophists fail, and harm themselves and others. The meaning is plain. Leave psychism alone; work from the spiritual side upon the lower nature

—visible and invisible, psychic and physical—first, by analysis and comprehension of the principles of our being as Theosophy teaches, then by the guidance of knowledge as it arises within oneself. We pass from plane to plane daily, but relate everything to the brain circle of necessity, and thus lose the real meanings. Dwelling on the Fundamentals and the endeavor to help others is the true concentration. Mr. Judge wrote: "Thus the Will is freed from the domination of desire and at last subdues the mind itself."

We have to gain, each for himself, the unshakable faith that "the Master's hand *is* over all" sincere Theosophists, the humblest as the most progressed. In true work for Masters' Cause there is no rivalry. Our place in that Work is clear to us, and can be shown to be clear to anyone who will take the trouble to make the search that we have made. This place we hold for those who have the good Karma to come in contact with it before meeting other phases of the Movement, as well as for those who, having met other phases, are either entangled in them or trying to find a way out of them. The harm of the dark phases we cannot help, but we can let the true light shine "as widely and as quickly as possible." I would like to see the "U. L. T." *Declaration* known to every Theosophist as to every searcher for Truth.

—Robert Crosbie.

From A Master's Letter

It is a true manhood when one boldly accepts one's share of the collective Karma of the group one works with, and does not permit one's self to be embittered, and to see others in blacker colors than reality, or to throw all blame upon some one "black sheep," a victim specially selected.

THE GOVERNMENT AND THE PEOPLE

THE four natural divisions of human nature and human duties clearly imply an enormous error, not in the principle behind democracy, but in democracy's manner of selecting its rulers. Government always has been an infinitely more complex, delicate, and difficult occupation than any other; it also has been the most important of all. Obviously only the very pick of the race, intellectually, and especially morally, should rule; obviously also that pick should itself be trained rigorously in the technique of its occupation. This principle has been disregarded in all nations, save that the heir to a throne is usually intricately and oppressively trained in what passes in court circles for government. Nor are the heirs to thrones selected by fitness but by a heredity long corrupt and confused. Recognizing at last by bitter experience the presence of a dire error, most of the world has shed its monarchies amid blood and tears. But among the democracies, selectiveness has been, if anything, more corrupt and more indiscriminate still. No one is elected to office on the basis of fitness, experience, and training. He is elected for the ability to put large promises convincingly, for a voice and manner appealing to the mob, for fervent advocacy of some popular prejudice, or for striking achievements far afield from government. Democracy as conducted having shown its corruption and insufficiency in turn, has, over much of the world, gone to join its predecessor, hereditary rulership.

The fascist revolutions sweeping the world, and of whose nature the new regime in America partakes more than a little, are not merely waves of popular hysteria utilized by ambitious demagogues. They rise from popular recogniton of the presence of error, lacking knowledge of the nature of that error; and they are blind, desperate, attempts to recreate the natural order of government—government by a specially fitted, but not hereditary, class. The peoples have discovered, not only that they themselves cannot rule, but that they cannot even interfere in government without dire results. So far America has avoided that pass for the reason that Americans *are* at least to some extent trained in the principles of *self-government*. The democracies of Europe have all been too weak to stand, and only the older ones of the world—England, America, France, with a few small *confrères* in Central Europe—have been able to meet the test. And even these are all endangered.

Certainly an elective Fascism would far better meet the needs and wishes of the people than our hideous and corrupt *mélange* of petty politics and politicians, through which whole cities have fallen under the rule of criminals in fact if not in law. But, while all the dictators under fascist systems *have* been elected, such elections were last swan songs of the popular will.

It does not seem probable that in any of them can the people express themselves, even make griveances known to their rulers, save through blood and violence. The principle of a fit ruling class, has been embraced, without the popular knowledge requisite to establish fitness; the equally essential principle, that of close relations between rulers and ruled, of free access to the ruler, of advice from all classes as to the effects of this or that measure—these things are disregarded utterly, and liberty of expression has been stamped out. The net effect is as far from true government as can be imagined.

> *A journey through Europe today is largely a tour of tyrannies* and of thinly camouflaged near-dictatorships. However different their real or professed objectives, their methods are pretty much standardized. In the technique of oppression in Europe there is very little originality.
>
> Everywhere hordes of the outlawed and declassed cower in corners. Ordinary conversation has sunk to a permanent whisper, and always a point is reached where the speakers glance fearfully over their shoulders. Force and fear . . . . . fear and force. The fumes of prejudice, distrust and desperation hang like a thick fog over the European continent.
>
> Independent thinking, of course, is called unpatriotic. A new generation in each nation is being reared to believe that it is receiving a monopoly of ultimate truth. The tragedy is that those truths are antagonistic. Soon or late the armies of believers, each equally fanatic, seemingly, must meet for a showdown . . . (Eugene Lyons, *Hearst's International-Cosmopolitan*, June, 1934).

In this there is nothing of a Golden Age—only darkness and death. In it the karma of the people is clear. Their distress arose to begin with from willingness to violate every law of brotherhood in war at the behest of militaristic masters, in pursuit of sordid national gains or in terror of ghosts that would never have frightened men who loved their neighbors. To avoid that fate they have resigned self-will, self-direction; refused to bear their burdens of expiation and called upon all too willing "Saviors" for a new

vicarious atonement. Most of them are already reaping new and bitter Karma, with worse still in the offing.

The pattern of American national karma is the same, but less intense, less bitter. In selecting our own new ruling class, although endowing it with unprecedented power, we have kept it on a comparatively short tether. However, the same sinister European tendencies toward repression of speech and press, have appeared here also, incipiently evident. *It is not too much to say that in the consideration of possible systems of government and economics, we could safely judge them by their bearing upon liberty of speech and press.*

In some of the most successful of ancient empires, the actual levers of government were in the hands of trained men, a class apart, who feared no elections and were free to act according to their lights. The long-lived and relatively successful Byzantine Empire was a bureaucracy under a surprising succession of able and conscientious Emperors. Because its inventions—and its conquests—stood still for a thousand years, it has been treated contemptuously by a generation of historians which judges the worth of a nation by the blood shed in its successful battles and by the noise of its cog-wheels. Nevertheless the common man under this Empire enjoyed greater security and prosperity than ever under Rome, or its Western European successors to the present day. The percipient may connect this fact with the other fact that Byzantium, for all its sins—and they were many—formed the last shelter for the Ancient Wisdom that it ever had in the West. It is notable that in Byzantium no racial or national lines were drawn; the highest place in the land— often even the Throne— was accessible to the foreign-born, and one of its ablest Emperors, Leo the Isaurian, was native of a small conquered foreign province.

China in its palmy days was likewise a Civil Service Government of trained men under an Empire; its mandarins were selected by examinations so rigorous that many collapsed under the ordeal. This system endured in skeleton until the fall of old Empress Tsi-An in recent years. However, only the shell of it was left by that time, due to the incongruity of the Civil Service requirements with practical exigencies of government, and the increasing corruption of all classes in a race on its final road down and out.

The Inca government was also essentially a Civil Service; its principal fault was that it did its work so well that nothing was left to develop the will of the people, so that they crumbled at the

first impact of a group of fighting European brigands. The present ideal of all peoples being a government under which no one would have anything to worry about, that historical fact should serve as a salutary object-lesson.

The French Government at the present time is essentially a Civil Service in which the elective chiefs are little more than figure-heads. The high quality of British government is due to a tradition which attracts the pick of British talent into its Civil Services. In America everywhere is a noticeable tendency toward the growth of expert bureaus, self-reproductive but not hereditary, which actually carry on the business of government while politicians come and go. And in those States where Civil Service is strongest, government is cleanest. Unfortunately, the determination of major principles, which above all should be in the hands of the accomplished, are just those reserved for political and prejudiced decisions. Even here, however, the Natural Order of government forces itself steadily to the front; those major problems are increasingly of such nature that political heads are *forced* to rely upon intelligence and information in order to make up their own minds. "Government by experts" has come nearer to a realization under the present regime than ever before in American history.

Granted that the experts consulted are not always the right kind, or not always expert in the right kind of things, nevertheless the principle has been immensely reinforced. Trained government is no longer being confined to purely technical services, but is encroaching upon the administrative.

A new class or caste of governors has insensibly arisen in the persons of the hundreds of City Managers, mostly engineer-trained, in the United States. These men are numerous enough to have formed a very powerful Association of their own. At a recent Convention the clear-cut, high ideals of social duties and responsibilities expressed, forevisions only good for the future of American civic government. Still further to reinforce this trend, a University for training in government has recently been established in the City of Washington. The Natural Order is thus step by step bursting the chrysalis of corruption and demagogy; in course of time, given a continued permeation of Theosophy and Theosophic ideals, we may see a true Kshatriya government; men perhaps selected by popular vote from a roster of eligibles, but neverthless trained men. The day of the cross-roads orator, of the butcher, baker and candlestick maker in government will have passed. When the roads

of opportunity at last are open, then may we see the Kshatriyas of old reborn, and with them their Preceptors, the "long-gone *Gnanis*." Then may we hope for rulers who will no longer subserve the sensualities, the corruptions, the ignorance and prejudice of the masses, but will evoke and rely upon the better natures, the higher perceptions, of those masses, now so misled by those who prey upon them for office.

Present and Future

Our future friends and enemies . . . are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us so to act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show those bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may give them then greater opportunities than ourselves and better capacity.—W.Q.J.

SCIENCE AND THE SECRET DOCTRINE

UNDER the title of "Science and Every-Day Philosophy," in *Science*, Nov. 24, 1933, President William E. Wickenden, of the Case School of Applied Science, makes some remarks upon the history of science—and, unconsciously, a vindication of Theosophy. We can do no better than to make the parallel.

THEOSOPHY

The first 5000 years of *Kali Yuga* will end between the years 1897 and 1898 . . . the scientific men of today will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific or physical, or all of those combined. . . . (*Ocean of Theosophy*, 1893).

From the standpoint of Materialism, which reduces the beginnings of all to *matter*, the Universe consists, in its fullness, of atoms and vacuity . . . what is an atom? "It is . . ." writes Professor Butlerof, "the indivisible particle of matter. To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of substance . . . Owing to a feeling of self-preservation alone, materialism cannot admit infinite divisibility, otherwise, . . . it would thus sign its own death-warrant." Buchner, . . . declares that "to accept infinite divisibility is absurd, and amounts to doubting the very existence of matter." The Atom is indivisible then, saith Materialism? Very well. (*Secret Doctrine*, 1888, I, 518-519).

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First,

DR. WICKENDEN

If the war has brought to a climax changes in our social philosophy, the period since the war has brought sweeping changes in natural philosophy . . .

Fifty years ago chemists and physicists were fairly confident that they had come upon the ultimate units in nature. These were atoms—minute, hard, indestructible, elastic, billiard balls of stuff, controlled by the same universal laws of gravitation which held the planets in their courses. Philosophers in ivory towers and simple men at their firesides began to build themselves pictures of the universe, not out of the figments of pure thought, but out of the very hard, solid atoms of the physicist and chemist. And quite a plausible picture it was that they built out of chance groupings of atoms.

Was it not Huxley, the great expounder of mechanism in nature, who asserted that six monkeys, set to strum unintelligently on typewriters for untold millions of years,

there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem* . . . What would science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown. (*S.D.* II, 348).

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences . . . one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S.D.* I, 611-12).

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the

would be bound in time to produce all the books in the British Museum? In short, given time, every conceivable accident was bound to happen. And here was man, who had once dreamed of himself as the central figure in a drama of salvation on which all existence turned, reduced to a casual accident, just a chance arrangement of little billiard balls amid millions of suns and planets whirling in inconceivable space.

Scarcely had ordinary men settled down on the atom as the indivisble unit of nature with a machine theory of the cosmos in imminent prospect, when experiments suddenly broke through this supposedly adamant foundation into a new and magical world. Roentgen caught an accidental glimpse of it in 1895, and the Curies broke into it with more evident design in 1898. With a crash the entire solid, billiard-ball model of the cosmos collapsed. [How about Becquerel?—Eds.].

Explorers found themselves threading their way through the ruins into a wonderland more strange than

whole science of Occultism is built. (*S.D.* I, 520).

If there is anything on earth like progress, Science will some day have to give up, *nolens volens*, such monstrous ideas as her physical, self-guiding *laws*—void of soul and Spirit—and then turn to the occult teachings. (*S.D.* I, 506).

No ancient philosopher, not even the Jewish Kabalists, ever dissociated Spirit from matter or *vice versa*. . . . "Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called *Soul*, imprisoned in its robe of matter . . ." (*S.D.* I, 568).

The three periods—the Present, the Past and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. (*S.D.* I, 43).

even Alice had discovered, where the hard stuff of matter dissolves into impalpable radiation, and where energy, whatever that may be, is turning itself into atoms and molecules. Here are transformations that seem to defy all predictions: anomalies which seem to hint of some caprice in the chain of causes and effects. Is energy merely another aspect of blind matter? Is it something wholly apart from the realm of the spirit? What physicist would dare assert it? The scientist who a short generation ago was shunning the "den of the metaphysician" has moved in and taken possession . . . one can scarcely find a materialistic physicist. How interesting it would be to call Huxley and Spencer back from the shades to behold this new wonder.

And what shall we say of the overturn in our notions of time and space, of eternity and the infinite, of the ideal, the relative and the absolute?

Thus, during the exact period prophesied, materialistic science, on the testimony of the science of today, did receive indeed a "death-blow"; and it received it exactly upon its most vulnerable spot—the divisibility of matter.

The strange chain of "accidents" and semi-"accidents" in the discoveries referred to by Dr. Wickenden, will be found described in such books as Soddy's *Interpretation of Radium*, and have been dealt with before in these pages. This chain of "accidents" took its origin in the discoveries of Crookes, which were referred to by Madame Blavatsky in the following terms:

> "The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For once *protyle* [the immaterial force-substance from which matter evolves, now appearing under the guise of electrons, neutrons, positrons, etc., etc. Eds.] accepted and recognized . . . Chemistry will

> have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or METACHEMISTRY. The discoverer of radiant matter (Crookes) will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Puranas." (*S.D.* I, 622).

"Metachemistry" is the absolutely and scientifically correct term for that strange thing into which chemistry has metamorphosed as a result of the above discoveries. As to "New Alchemy"—it has often actually been called that.

If anything on this green globe is humanly susceptible of proof, it is that Theosophy knew fifty years ago the whole structure of nature, set it forth in its basic elements, and foresaw, even to the precise period, the nature of the upsets which were in store for the science of that period.

Can any intelligent man adequately educated in science, who has seriously followed these articles, doubt it? Why then has not Theosophy received due recognition? Why are not scientists the world over studiously delving into the *Secret Doctrine?* First, because only a few can be induced to read it; second, because of those who read, most drop out so soon as some statement is encountered which controverts what *they* have been educated to believe as true. Third, because the few who follow to the end and become convinced as to *certain parts* of the doctrines, get nowhere because they fail to understand that a part of Theosophy without the rest, merely constitutes a hopeless blind alley. Fourth, of those who become thoroughly convinced, none dare make public espousal of such a book as the *Secret Doctrine;* that would mean ridicule, might lead to loss of reputation, even of position or livelihood. For Theosophy to make its way in science, there will have to be developed a sturdier as well as more open-minded generation of scientific men than the present, which with a few bright exceptions, is not notable for courage.

Meantime the cold fact is that present-day science *owes all its new revolutionary knowledge* to Theosophy. Crookes was one of the early members of the Theosophical Society, and had strong metaphysical and occult inclinations which led him to such discoveries as that of radiant matter—together with some more important ones which have never yet been accepted. The first of the series of happenings above referred to *was an accident with a Crookes tube.*

Prof. Wickenden recognizes well enough some of the disasters

which have arisen from misapplications of science. But he misses the whole nature of human progress and destiny, owing to complete lack of knowledge of the law of cycles:

> The Greeks, we are told, had a word for many of our supposedly advanced ideas, but I doubt if they had a word for progress. In ancient times it was believed that humanity was in a continuing or progressive state of decline or even decadence. The good days were in the legendary past. Each generation kept getting further away from the golden age. Religion looked backward wistfully to the happy garden where men were as gods. The longed-for Messiah was not to be an innovator, a discoverer, a creator—but a restorer of man's lost estate. It was a depressing doctrine, tinged with futility.

He completely reverses cause and effect in his view of the development of modern civilization:

> The ancients accepted slavery and aristocracy naturally as the unescapable consequences of meager resources and scanty production. I can not think it a coincidence that the development of democratic ideals and institutions, of human hope in religion and social vision in ethics has come step by step with the growth of science and technology. These ideals are the political, economic and spiritual affirmation of the credo of human progress, based on a possible abundance for man in this world. How far we have moved from the faith of the ancients that stoicism in the face of want, of pestilence or war is the highest of virtues. Oriental and Occidental cultures find here their major plane of cleavage. Charles A. Beard, the historian, records his vivid impressions of the religions of India as natural expressions of the ideals of a people who have no hope of a square meal in this or any other world. If nature forbids the satisfaction of the most elemental of all wants, the longing for food, what greater boon can be sought than emancipation from all desire and from consciousness of one's self?

In this last he betrays a complete misunderstanding of the genesis of Indian asceticism as well as of the inevitable effect of "abundance" on the mind and body of man. The days of our own "abundance," during which we developed more insanity, more nervous and degenerative diseases, and more crime, than has been the case at any time with any nation; and the increase in mental and physical health with the subequent hardships—all this is a terrible lesson altogether lost upon Dr. Wickenden; precisely as he misses the true cause of cataclysmic conditions which he himself

describes:

> The total effect of scientific inquiry on the man in the street has been to heighten his sense of individual insignificance. . . .
>
> When the astronomer of to-day gets through with man, he can think of himself only as an animated mite, lost in limitless space on a speck of cosmic dust.
>
> With this growing sense of individual insignificance has come a decline of interest in personal salvation and personal immortality. But as the concern to save one's own soul has lessened, the desire for social salvation and for a share in the immortality of the human life stream has grown apace. Humanity is still crying, "What shall I do to be saved?" The world scene beyond our own borders serves only to heighten the sense of revolutionary tension—Russia in a fever of social transformation, Italy scorning individual freedom for the discipline of the state, Germany groping for the pillars like a blind Samson, Japan expanding by the sword, China in chaos, halting between republicanism and communism, India in revolt against not only the rule but also the civilization of the western world, and everywhere a creeping paralysis in economic life.

The "desire for social salvation" as a substitute for the desire of immortality is wholly incomprehensible except to a scattered few among the millions. The loss of faith in immortality, the "growing sense of individual insignificance," has inculcated in the bosom of the masses an insane fear of Nature and of Man, a furious, red-handed determination to seize upon the lusts of life—for, think they, when the fires of desire have burned out their brief space, there is nothing left here or hereafter. Science based upon that conception of the Universe is demonolatry; "Civilization" based upon that kind of science is a hell upon earth—and we have it.

Prof. Wickenden concludes:

> Our knowledge of men and of social institutions stands to-day where our knowledge of material nature stood two centuries back. We may be compelled to retrace our steps for a time to a similar organization of society. We may, for a time, need to forego some of the material benefits which science and technology are amply able to provide. If we are to enjoy these gains with any security, it is urgent beyond all else that our knowledge of the human and social sciences be brought abreast of our material development. Science has been called a false Messiah, whereas it is no Messiah at all.

> It does not promise to lead men back through the darkness to a golden age that is lost; instead it offers them light, light that all may share, that they may walk by sight and not by faith alone, into the future unafraid.

With a curious antagonistic prescience, he senses in the world *Something* that *can* lead men "back"—in reality forward to a higher point of the ancient spiral; and opposes to it a "forward" light-bearer whose efforts have already become so dire that even Prof. Wickenden sees the necessity of "retracing our steps for a time to a simpler organization of society" as refuge; of "needing to forego for a time some of the material benefits which science and technology are amply able to provide!" — because those "benefits" are destroying us!

Affecting Literature and Thought

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program and refuse to become dogmatic or to give up common-sense in theosophy. Thus we will wait for the new messenger, striving to keep the organisation alive that he may use it and have the great opportunity H.P.B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."—W.Q.J.

"ULTIMATE DIVISIONS OF TIME"

QUESTION: In more than one connection Mr. Judge takes occasion to speak of the "ultimate divisions of time," and so, unless he merely repeats himself, the expression must have more than one significance. Can you say anything on this?

—*A Student of Occultism.*

WORDS relate to consciousness, its subjects and objects, or the perceiver, the thing perceived and the perception. "Every event," writes Mr. Judge, "has a *deep* significance, an *occult* meaning." *The Secret Doctrine* (II, 335) advises that "every text relates to, and has to be rendered from, one of the following standpoints—1, the Realistic plane of thought; 2, the Idealistic; 3, the purely Divine or Spiritual." And *Light on the Path* declares that all Occult teachings are written in cipher (like events themselves), and if their inner meanings are to be discovered apart from the words in which they are clothed, the student has to meditate deeply on them: "It is reading, not between the lines but within the words." As a race, particularly in the West, we are not inclined to meditation. Our thoughts are diffused over a multitude of things, and the "four characteristics of Lower Manas" rule our minds. This has to be overcome by each student for himself, by inner attitude and efforts and by outer conduct in all the affairs of life and relations with fellow-men.

Two premises are laid down in the quotation given: "Time," and its "ultimate divisions." It would be well for all Students of Occultism to take careful note (*a*) of the meaning of these terms as used by the Teachers, and (*b*) take stock of their own use of the same terms—for the "argumentative," *i.e., comparative* stage of meditation, is precisely the clear marshalling of contrasts.

"Time," according to H.P.B. "is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced." All "Divisions," of no matter what, are repeatedly affirmed to be "absolute only in a relative sense," hence "ultimate" divisions are so only relatively. Birth into a body is an "ultimate division" in that the reincarnating Ego leaves one state of consciousness and enters another; so is death; so are their analogues, waking and sleeping states in the living man. Any one can easily compare his own conceptions on these three terms with those of the genuine Occultist. Having made clear and

clean to himself the relative values, it then becomes "easy and natural" to pass from the "argumentative" to the "deliberative" stage of meditation, *i.e.*, to determine for one's self which of the two usages of these terms is the truer.

Our conceptions of time, and, accordingly, our thinking and our conduct, are based on the idea that it has three divisions, and that these divisions are absolute. Well, is our division true; are past, present, and future *unrelated?* And yet, do we not habitually render all things from the standpoint of these purely illusionary conceptions, which we act upon as though they were "realistic"—all of the time *knowing* better? How then, shall we arrive at the "beatific" and "egoistic" stages of meditation, that is, the actually blissful and truly individual realization of the *unity* of all—what H.P.B., using our nomenclature, calls the "Idealistic" and the "purely Spiritual or Divine"? Yet it is precisely this realization that all true students of Occultism, no less than other men, are seeking, and Theosophy is in the world to be availed of in that seeking. We have to reverse our attitude of mind, if we are to gain any other, or more than an enlargement of our present horizon of thought and action.

Careful study of the context where the quoted statements are used will show that they relate in all cases to the Second Fundamental Proposition of *The Secret Doctrine,* the operation of Universal Karma, which causes "beginning" and "end" of any and every manifestation—and "ultimate time" always relates to beginning and end; and to the Third Fundamental Proposition, the *application* of the Second (Universal Karma) in its relation to the individual Soul in its "obligatory pilgrimage during the whole term."

Applying all this to mankind, or to any given man, "ultimate division of time" must have three distinct relations: (1) to the awakening of human self-consciousness; (2) to the period during which human self-consciousness may or may not become merged in Divine or Spiritual Self-consciousness; (3) the realization by the Individual Ego of that Unity which lies beyond all "divisions"—or the *complete loss,* "annihilation" of all *individual* self-consciousness for the "time" of that period of "Day and Night."

"BUCHMANISM"—PROTESTANT CATHOLICISM

II

THE ATLANTIC MONTHLY for August, 1934, contains Henry P. Van Dusen's considered "Appraisal" of "Buchmanism" or "The Oxford Group Movement." He writes:

> "In brief, the Oxford Group Movement is the most baffling religious phenomenon of our time. Nor is this my personal opinion only. Many of the foremost leaders of the Church on both sides of the Atlantic have, in personal conversation, voiced their bewilderment. Never have they encountered a movement which so defied final estimate. Never have they felt themselves so puzzled in deciding their own relationship to a vital religious work."

What is it that so baffles Dr. Van Dusen and his theological confreres? The phenomenon is not new and if they have read their own church history, they should know that from the days of the Fathers the same identifying characteristics have accompanied the rise of the Church itself, and of the existing Christian sects and off-shoots, ranging all the way from the Arabian Church of St. John, the hundreds of movements during the first few centuries, the Crusades, through the Protestant sects, down to Mormonism and Christian Science. Their studies in comparative religion must have told them that the like phenomena have accompanied Brahmanism, Buddhism, Islamism, with their seers, saints, ecstatics. They can find counterparts to-day in the life of Keshub Chunder Sen, Ramakrishna, Vivekananda; in Bahaism, Mahayana Buddhism. Theosophists can find the same outcrops of the "mother lode" in the sincere "successors," "initiates," "adepts" and "occultists" who have spawned in the sea of the astral light of the Theosophical Movement ever since the death of H. P. Blavatsky and Wm. Q. Judge. Rudolph Steiner, Mrs. Besant, "Blue Star," Max Heindel, Krishnamurti, Sir Francis Younghusband, a Russian Grand Duke with his "religion of love," a South African soldier, statesman and scientist with his "Holism," a British novelist and a British physicist with their Spiritualism—the tale is endless of the big and little fish caught in the coils of Devachan or Kamaloka while yet living in bodies here on earth.

What bewilders intelligent and sincere men like Dr. Van Dusen, no matter of what faith or persuasion, is not one but many things,

which all trace back to a single source in themselves as well as in what they are observing. That one thing is ignorance, misconception: their own definition of what is "spiritual" does not fit the facts confronting them, on the one side; on the other, it is the facts experienced which make the definition. In the one case psychism is mistaken for psychology; and in the other, for spirituality. Profound "experiences" are had by men who thenceforth can be reasoned with only as they themselves reason: from the premises that the "experience" is veridical, and that the beneficiary or recipient is henceforth infallible and his pronouncement ex cathedra in all that concerns his "mission" and his "work."

"You can take it or leave it"—these are the alternatives placed before the questioner by every "revealer" from Jehovah on down. If revealer and revelation are accepted on this ipse dixit, then certain "results" are promised to those who "believe"—and they follow. It is the results thus actually accruing to the sincere and unquestioning believer which bewilder Dr. Van Dusen and the myriads of less intelligent men. Certain "results" are also implied for those who reject, who scorn, who "persecute the prophet" and his faithful ones—and whenever and wherever the "chosen" gain the power to do so, those implied results are visited on the "infidel" and the "wicked."

Anyone can read the Old Testament and find these two hallmarks in everything attributed to Jehovah and the Prophets; can turn to the history of Catholicism through a thousand years and observe the same attributes; can follow the careers of Martin Luther, John Calvin, and other Reformers and note the identical spirit. "The Koran or the sword" of the fiery follower of Mahomet is equally the offer of every other man with a "mission" and his missionary followers. There is nothing, absolutely nothing, unique in "Buchmanism." Mr. Buchman and his followers are but traveling in the footsteps of Ignatius Loyola and practicing the same magic which made, and still makes, Jesuitry a power in the world, the controlling power in the Catholic church. Protestantism, lacking both in these "experiences" among its church leaders, and in genuine "faith" among their professing congregations, is a chaotic world ripe and ready for any magic and magician able to restore order and power—and Mr. Buchman shows every day more and more that he and his can "get results."

What are those results, and what are the magical implements employed in achieving them?

Mr. Van Dusen shows that Buchmanism is an ever-growing power in gaining converts through a radical conversion in their lives by "experiences" similar to Mr. Buchman's own; an ever-augmenting force because of the unity of aim, purpose, and practice in what is now a host where only a few years ago there was but a general in the field without an army. Each of these soldiers is a volunteer, not a conscript, and they have enlisted on the most inviting terms in all the world: They are enabled to discard all that they have found to be burdensome in their lives, while retaining all that they hold dear, and at the same time to come into possession of what they regard as still better. What Protestant, or non-Protestant for the matter of that, will not jump to avail himself of this wage and bounty the moment he becomes convinced that they are genuine, realizable here and now?

But how and by whom are they to be so convinced? By *suggestion* on the part of the "Group"; by *themselves* as soon as the suggestion leavens the lump in their own minds and hearts to the stage where they also have an "experience" of their own. No arguments, no didactics, no theological or other study or preparation, above all no "sacrifices" are entailed. The formula is as old as un-thinking man: "Believe, and be saved; or —."

The suggestion is that of Quietism as the condition precedent sine qua non—that quietism or "meditation" which a Master of Wisdom has declared to be "the *utter paralysis* of the Soul." The "surrender" which Mr. Buchman preaches and practices is common to all religions as well as to their sects. Without this "surrender," they all teach, the "experience" is not possible; the "experience" had, all the rest flows by natural sequence: "these signs shall follow them that *believe*." One's own past experiences, knowledge, beliefs, along with one's own reason and will, one's own discriminative faculty—all are to be forgotten, cast aside for the time being, or the "experience" is not to be enjoyed. These are God's own terms; who shall question them and hope thereby to benefit by them? What are the "spiritual" results of this surrender, qua Mr. Buchman? Dr. Van Dusen recites them, in addition to those already indicated:

> "Together with these results, surrender will also bring two quite definite gifts—direct and specific instructions from God Himself for every detail of daily speech and life (what the Groups term 'guidance'); and the ability to bring others into the same transforming experience."

Having found the "way" for one's own self, how is one to maintain his own "communion with God" and impart the secret to others? Dr. Van Dusen goes on:

> "Indeed, just as the only way of entrance into the new life is through complete surrender, so there is one way and one way only by which the new life may be maintained vivid and growing. It is through revealing one's own discoveries in intimate disclosure to others and thus winning them to similar surrender and rebirth."

Dr. Van Dusen refers to a pamphlet prepared by thirty Canadian Church leaders*, and from the pamphlet itself quotes the "central assumptions" of the Oxford Movement, as follows: "1—Men are sinners; 2—Men can be changed; 3—Confession is prerequisite to change; 4—the changed soul has direct access to God; 5—The Age of Miracles has returned; 6—Those who have been 'changed' must 'change' others."

What really "stumps" Dr. Van Dusen and other theologians, and embarrasses them beyond measure, both in dealing with the "Oxford Movement" and with themselves, not to speak of the Protestant laity, is the cold fact that Mr. Buchman and his "Groups" actually preach and *practice* what the ministers and their congregations only theoretically preach and profess. Where they have only thunder, the Buchmanites have both the thunder and the lightning of the same Sinai!

The two sides to this embarrassment are fairly posed by Dr. Van Dusen. He writes:

> "The Movement conceives its primary task to be to *introduce* men and women to the life of religion. . . . Beneath its every practice there is a very large measure of theological presupposition . . . a theological position, if you will. The position may fairly be defined as catholic protestant conservatism. With the single exception of the distinctive doctrine of 'guidance,' there is almost nothing in its belief or message to which exception would have been taken by any of the great evangelistic efforts of Protestantism, or which is not assumed in almost every conservative pulpit in the land to-day—the sovereignty and power of God, the reality of sin, the necessity of complete individual surrender, the transforming power of Christ, the atoning efficacy of His Cross, the freedom and radiance of the transformed life, the sustenance of prayer, the obligation to witness for Christ. . . .

*"The Challenge of the Oxford Group Movement—An Attempt at Appraisal." Dr. Van Dusen states that this pamphlet can be obtained for ten cents from the Ryerson Press, Toronto, Canada.

"There is great value in the technique of personal meditation which the Groups have cultivated, without acceptance of their supernatural interpretation. In any event, it is quite possible that in the Groups' practice of 'guidance' at its best . . . the divine direction for human life may be more surely known than in any other way. . . .

This practice is the Movement's most striking proclamation of a living and regnant God . . . that God is a living, guiding Power who knows intimately every human life in its every experience, who holds for each life at every moment a vision and a hope which are its highest possibility and His Purpose, and who is prepared to reveal that Purpose to those who earnestly desire it—in this the clear logic of the matter is with the Oxford Groups. The plain truth is that the God of practical faith in our modern churches, even the God of the clergy, is no such Power, but a pitiful travesty upon the Majestic Sovereign of profound religion. . . . In comparison with the prevailing religion which they are seeking to displace, they are more right than wrong."

"Surrender," "meditation," prayer, confession, "guidance" by "a living and regnant God"—how much easier, how much more inviting, how much more quick and "transforming" than the Guidance of the Beatitudes, the Golden Rule, the 13th chapter of First Corinthians. Such Revelations as these from the same Christ and the same God—what are they compared to "direct and specific instructions from God Himself for every detail of daily speech and life"?

In every existing theosophical and occult organization are to be found Buchmans and Van Dusens; in their "esoteric sections" are to be found the practices of the Oxford Groups; in their exoteric publications and meetings are the same appeals to the laity and the public at large. Only names and shibboleths are different: Mediumship and psychism mistaken for inspiration and adeptship, while the true Message and the true Messenger are travestied, ignored or misconceived.

SENSITIVENESS

ESSENTIAL being is neither physical, astral, psychical, mental, intellectual, nor even "spiritual" as that term is loosely because vaguely used. But in its proper valuation the word Spirit is all-inclusive, all-exclusive, or subject to modification, and represents Being in the abstract. The "seven principles," the "seven elements", the "seven senses", the seven anything, should be understood to mean first, last, and all the time *Spirit* in one or another of its three fundamental hypostases. But Spirit every Being eternally is, whatever its varying aspects and expressions, subjective and objective.

"All is soul and spirit ever evolving under the rule of law inherent in the whole." Spirit understood for what it is, the "whole" *within* which all manifestation goes on incessantly, it is then possible to see, if not yet to realize, that "man is a soul", as is everything else "down to the smallest atom", and that this "ever evolving" relates to soul, not to spirit—in other words that "evolution" is of the parts and not of the whole. The manifested universe will then appear as a vast process for the "individualization of soul"—*conscious* immortality, the unbroken realization, by the part, of the nature of the "whole" of Life through being and beings.

Soul, or spiritual being, is a *center* of perception, action, and sensation—the "three fundamentals" in self—and its "evolution", from individual unconsciouness to full realization of the Self of all, is the theme of the *Secret Doctrine* as of all other Scriptures emanating from the Lodge of Masters—the perfected Souls of all Time.

This evolution of soul is possible because each is *inherently* a "sensitive point". The *Mahatma* is such a sensitive point, or soul, which has evolved to the stage where it can "thrill in response to every sigh and thought of all that lives and breathes." The "Brother of the Shadow" is a soul that responds "only to the cry of self." The "medium", the "psychic", the "sensitive", is a soul that is *absorbed* by "every passing sensation". Every man is thus potentially or actually in one or another of these three soul-states at each endless moment. *Sensitiveness* is the "sounding-board" of soul; the "vibration of Life" is the "Great World-Soul"; *motive* determines the discords or the harmony of soul.

STUDIES IN THE OCEAN OF THEOSOPHY

XXIV

MAN'S history portrays incessant struggle: struggle to be born, struggle to remain in physical existence, struggle to die. Nor is this terminated by death, but continues in *Kama Loka,* where the being "again struggles and loosens himself from the lower *skandhas,* that detain him in that state." From then on, struggle is transcended until "the immortal who travels from life to life" undertakes rebirth, newly masked and newly named, "in the world of mortals."

This interim of peace is known as *Devachan,* "the place of the gods," "where the soul enjoys felicity" in a subjective extension of the personal life, a sublimation of its highest ideals. Man never stops thinking, but while on this mundane plane can only "to a fractional extent act out the thoughts" or exhaust the psychic energies "engendered by each day's aspirations and dreams." This energy is not lost, but is stored and held latent until death, when it bursts "from the weakened bonds and plunges *Manas,* the thinker, into the expansion, use, and development of the thought-force set up in life."

Paradoxical as it may seem, *Devachan* "is one of the necessities of evolution growing out of the nature of mind and soul," yet is due to "man's ignorance of his own powers and faculties." Earth is not the Ego's home and, although periodically drawn to it by the "thirst for life expressed by the word *Tanha*"—"the pulling or magnetic force lodged in the *skandhas* inherent in all beings"; the friction between the eternal, spiritual Identity and the false selfhood assumed, temporarily, during the incarnation, is so intense that "if the average man returned at once to another body in the same civilization he had just quitted, his soul would be completely tired out and deprived of the needed opportunity for the development of the higher parts of his nature." Human delusion so hampers and obstructs that the "very nature of *Manas* requires a *devachanic* state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement." Hence "the whole process is remedial, restful, and beneficial," until the lower mind shall have been brought under control.

Devachan is the realm of the King Faculty, *imagination. Manas* has now "simply gotten the opportunity to make its own world."

Released from "the clogs of physical life," it fabricates wondrous joys and fair beauties from the possibilities fleetingly glimpsed in events of the incarnation just passed. Regardless of its character, this self-made world fully satisfies. The colorless *Devachan* resulting from a colorless personal span is as superlatively blissful to its author as the one "rich in variety and effect" can possibly be to him reflecting it from his own rich, eventful incarnation.

"The last series of powerful and deeply imprinted thoughts are those which give color and trend to the whole life in *devachan.*" Those form the pattern on which "a whole set of events and experiences" are woven and expanded "to their highest limit." And in this process "the entity has its youth and growth and growing old; that is, the uprush of the force, its expansion, and its dying down to final exhaustion." There, everything "is as real to the being as this world seems to be to us." Hence, it "is not in any sense monotonous," nor "a dream save in a conventional sense." Rather is it a state of abstraction comparable "to that of the poet or artist who, rapt in ecstasy of composition or arrangement of color, cares not for and knows not of either time or objects of the world." Expressive of the nature's best, Devachan might be regarded as of the bliss aspect of *Buddhi,* without *buddhic* wisdom. Submergence of the consciousness in the state renders it illusionary; but the illusion is divine.

The length of this "interlude between births in the world is exactly proportioned to the psychic impulses generated during life." The more exalted the sentiments, the longer it will take to unfold their potencies; while the more affinity there is for worldly affairs, the sooner the pull of *Tanha* will prevail. But there are no clocks in *Devachan.* "No time is there." The soul has all the benefit of what goes on within itself in that state, but it indulges in no speculations as to the lapse of moments." To the *devachanee,* "all is made up of events." Yet, as the heavenly vision drifts before his mind's eye "the solar orb is marking off the years for us on the earth plane," until we, too, shall sink to rest; and, therefore, there must be some relation between time in respect to the planet Earth and the rate at which the psychic forces of her inhabitants expand in this after-death state. But, "this being a matter which deals with the mathematics of the soul, no one but a Master can tell what the time would be for the average man of this century in every land." This average time They state to be approximately fifteen hundred years.

Like all other subjects, *Devachan* is included in the great doctrine of Karma. "The law of karma which forces us all to enter the world, being ceaseless in its operation and also universal in scope, acts also on the being in *devachan,* for only by the force or operation of Karma are we taken out of *devachan.* "The 'dream of *devachan*' lasts until karma is satisfied in that direction," that is, until "the being's own life-thoughts and aspirations," having spent their force, can no longer counteract the force of *Tanha.* Of those returning quickly to rebirth, one class comes through the karmic merit of wisdom; another by karmic merit entitling help to return; still another class by the karmic *de-merit* of materialism.

This entire matter is an interesting study in the play of forces—mighty powers resident in Man himself. The force of *Kama* draws him into *Kama Loka* and holds him there; *Kama* expended, the force of idealistic thinking carries the mind into *Devachanic* meditation; this higher power's action exhausted, *Tanha* draws the thinker back to run a new personal cycle. All of these represent erroneous employment of individual potencies, because of false self-identification on this plane of causation. As things now stand in general, Man, the Creator, the God, is swept helplessly along, from state to state, like a leaf, on the swelling tides of his own ignorantly directed forces: pulled into birth, pushed into *Kama Loka,* plunged into *Devachan.* Whereas each being might consciously direct his course by will-action, in harmony with the evolutionary urge focussed in all things, and no longer be delayed by the counteracting force of personal desires. No matter how pure and high such desires may be, in themselves, involvement in them spells delay in Self-realization; for Soul-growth comes not by the glorified selfishness of *Devachan,* but by wise action on Earth, for the common weal.

In this connection, it is noteworthy how much more powerful seems good than evil. The state of *Devachan* is much longer than *Kama Loka,* excepting for the grossly wicked. The comparatively little idealistic thought of our short earthly span creates a Heaven lasting hundreds of years. These facts bring courage in the speculation that were humanity to turn definitely right, it could quickly wipe out its heavy load of Karmic disabilities. It is valuable in this connection to bear in mind the statement of *The Secret Doctrine* (I, 644) : "A given amount of energy expended on the spiritual or astral is productive of far greater results than the same amount expended on the physical objective plane of existence."

Obviously, mental involvement and uncontrolled feelings, high

or low, are in inverse ratio with the establishment of true self-identification; hence the latter must shorten the states after death, in accordance with its degree of attainment. This emphasizes to the student the value of the ancient *Upanishad* method of "shaving" away identification with body, circumstances, mind, or any other attachment, in order to assume and maintain the position of *Perceiver*. To stand as Perceiver of all states is to lessen involvement in any, whether waking, dreaming, or after-death state. More time in service and less in rest shortens the life-cycles. The more units who undertake this sacrifice, the more will the racial cycles be accelerated and evolution quickened.

Even though success in such effort seems negligible to the individual the effort counts in Karmic stamina, bringing possible help from the Elder Brothers to reincarnate more quickly, to help on Their Cause. For thus is it stated: "They deal with certain entities in *devachan* for the purpose of getting them out of the state so as to return to earth for the benefit of the race. The Egos they thus deal with are those whose nature is great and deep but who are not wise enough to be able to overcome the natural illusions of *devachan*."

Yet this state is "neither meaningless nor useless. 'In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to earth-life stronger and more a part of our nature than before.' " If we be not strong enough or worthy enough yet to be awakened, why " 'should we repine that Nature kindly aids us in the interminable struggle, why keep the mind revolving about the present petty personality and its good and evil fortunes?' " Unwillingness to take our necessary due of *Devachan* would be as personal as selfish longing for its joys. And again, is it not possible for a spark of ambition to smolder, unnoted, in the eagerness for immediate reincarnation? Before the devoted and disaffected lies the middle-path of effort—to learn, to labor, and to wait, that *all* may best benefit.

Resignation to the Good Law and trust in its Great Servants must at length bring realization that all changes from state to state are but re-births. Even thoughts, Mr. Judge states elsewhere, have their life-cycle, death, and *devachan*, then re-birth. Therefore, whatever the condition, he who is in harmony with it is attuned to the heart of Nature and progresses in her cycles of eternal progress.

THE SECOND OBJECT

EMILE BURNOUF

THEOSOPHY for July gave some consideration to the life and work of Anquetil-Duperron, the earliest of European Orientalists, and to the value of his life-work to the cause of the Theosophical Movement. Following him came the two Burnoufs, father and son. Eugene, the father, was born in 1801, a few years before Duperron's death, and himself died in 1852. He translated the unpublished manuscripts of Duperron, and, during his busy life, was indefatigable in the service of making Oriental scriptures accessible to Western students.

The son, Emile Burnouf, continued his father's labors, and himself grew more and more sympathetic to the ancient teachings as his own study and conduct opened his understanding. Buddhism owes him much—and Theosophy also. For, writing in the famous *Revue Des Deux Mondes* for July 15, 1888, under the title *"Le Bouddhisme en Occident"*, he discussed the rise, the aims and the objects of the Parent theosophical society in terms which enlisted the grateful public recognition given him by H. P. B. herself. Moreover, this article by M. Burnouf called forth one of the most notable and valuable of H. P. B.'s own magazine articles—"The Theosophical Society, Its Mission and Future", which was published in her magazine, *Lucifer*, for August, 1888. This article was reprinted in THEOSOPHY for March, 1913.

Emile Burnouf's appreciation and recognition of the nature of the inspiration and teaching embodied in the ancient Indian Scriptures is well shown in the noble *Preface* to his French translation of the *Bhagavad-Gita*. The measure of his understanding and devotion is not all that is manifested by this Preface, for the fact that these were called forth in a Westerner, a Frenchman, a scholar and linguist rather than one so favored by environment as to have naturally a tendency to devotion as a spiritual influence—this shows that there goes with the *Gita* itself a power, a germinal impulsion toward the higher life, that is the true criterion of its origin and destiny.

Readers of THEOSOPHY, and others familiar with Mr. Judge's rendition of and notes of the *Gita*, will doubtless find of interest an English rendition of M. Burnouf's Preface to the French translation he made of the poem. It will show them that others besides

themselves, and with no such favoring circumstances to aid them, nevertheless found the still living pulse in this "Book of Devotion." M. Burnouf's Preface is as follows:

"This work is probably the most admirable that could issue from the mind of man. Never has anyone enunciated more powerfully the absolute Unity of the principle of all things—the very essence and culminating point of Indian philosophy. From it unfolds an Ethics that has never been surpassed, a morality not merely theoretical, but practical *par excellence,* uniting both the most exalted human aspirations and the impersonal philosophy of selflessness.

"The crying need is that men should study this small treatise and nourish themselves upon its teachings. We all have the utmost necessity to do this.

"Our modern society, professedly Christian, is based upon pure Egotism, and self-interest. What moves mankind today, what alternately allies and sets men at each others' throats—is personal selfishness. Rarely is unselfishness the motive.

"Each one wishes to enjoy life, without being disturbed in his selfish enjoyment. The doles conceded to the disinherited of this world are merely to prevent their becoming troublesome, not to aid them to a higher life.

"All the great revolutions have been due to popular outbursts against the inherited egotism of the race. They have never succeeded but in substituting for the multitude the few, and have let loose all the furies and greeds. They have never yet introduced a new principle in the public morals or private virtue. This principle of action, this rule of conduct which all have failed to proclaim, is the Law of Sacrifice. No one wants to sacrifice his least possession: every one longs to hold on to what he has and to acquire more.

"Because of this lack of the moral principle, our social organism is headed straight toward ruin. Neither our science, our industries, our commerce, can save it; they did not save the civilizations of the past. Those civilizations have been slain by the rise of christianity; and in its turn the Christian principle has been driven out of our laws and our customs.

"Then let men ponder the *Bhagavad-Gita.* They will see that once there were men who were more profound thinkers than ourselves, men who traced out the way of salvation."

YOUTH-COMPANIONS' FORUM

WHEN the Ocean of Theosophy was written, it is apparent that the Scientists considered all nature, men, and objects to be a mere collection of atoms, "fortuitously thrown together, and thus without law, evolving law." Is this view still held or taught by Scientists of any department of human knowledge?

The newest science rubs shoulders with the past, just as a new race develops in the midst of its predecessor. Evidence of the progressive shift in viewpoint from the dogmatic assertions of materialistic scientists of the last quarter of the nineteenth century is found in the twenty-two years record in "On the Lookout," "Science and the Secret Doctrine," and other series in THEOSOPHY Magazine. Statements by Compton, Eddington, Jeans, Lemaitre and Shapleigh attest the great strides in physics, chemistry and astronomy, pointing toward an intelligent as well as orderly universe. Whenever scientists have attempted to do no more than catalogue and formulate from physical research, they have usually succeeded. But complete knowledge, even about matter, is impossible until the truths of the One Life, Universal Law on every plane, and three-fold evolution are comprehended. Here, actually, is the pinnacle toward which science is laboriously striving—the all-inclusive law or equation which explains every substance and reaction in Cosmos.

Even this is only the surface appearance to the Theosophist. His concept of history and cyclic progress lays bare the seeds of the plants of human knowledge now flowering. Present materialism reminds him of Atlantean mistakes. He sees the persecuted Messengers of the hundred-year cycle—Cagliostro, Paracelsus, Mesmer and others—fighting in succession Scholasticism, classic-minded Humanism, the muddled proponents of Natural Law, and the hard-headed Age of Reason, with an esoteric message beyond the ken of the masses and just now being vindicated. Similarly, he sees each scientific accomplishment heralded, as a reverberation of the impulse given this age by H. P. Blavatsky, described or foreshadowed in the *Secret Doctrine*. For each Great Teacher provides the stimulus and sets the keynote for the next cycle's work.

The present leaders in philosophy—Russell, Cohen, Dewey and Santayana—bear on their escutcheon the motto "Logic and the Scientific Method." This, too, is in many ways an encouraging

sign. Was it not their forbears—Newton, Galileo and Kepler—who re-promulgated the doctrine of the universality of physical law? Did not Madame Blavatsky say that if we blend the theories of the logician, Spinoza, and the mathematician, Leibnitz, we approach the rational and reasonable teachings of Theosophy? Since we all have the knowledge locked in the higher consciousness, it but requires the golden key of the Three Fundamentals to guide any honest attempt at unbiased accurate thought to the Wisdom-Religion. Except for this missing Key and their alien nomenclature, the best writings of the leaders are hovering on the Theosophical outskirts.

Though there are mitigating factors, such as the general recognition of business and health cycles, it is the vast fields of the social and biological sciences, modern psychology and education that offer the most imposing difficulties to practical progress. The real causes of this disharmony are in men's moral and mental attitudes. Some outer manifestations are the chaotic struggle of economic exponents; the reactionary inertia of the majority of physicians; the concentration on emotions and the blindness to the soul displayed by most so-called psychologists; the educators' emphasis on behaviorism and the economic foundation of history; the selfishness of competitive business. Men have been able to see the objective world more clearly than human relationships. What is the constructive position? Masters taught the arts and sciences when humanity was young. We, the Companions, can help to mould men's thoughts till spiritual knowledge is regained.

Nature is often said to be in perfect harmony until man interferes, yet the law of the lower kingdoms seems ruthless in the struggle for existence among the different species. How can these ideas be reconciled?

It is perfectly true that Nature is in perfect harmony, nor does the ceaseless preying of animal upon animal and they upon plants disturb this balance. The law of Nature is equilibrium, and sacrifice her method for maintaining it. The world would be overrun with animal life were all those born allowed to live. Everywhere we see the weaker sacrificed, unable to survive, and only the strongest and fleetest are able to live and carry on. Thus is the balance of life restored. But is it ruthless? None could live if deprived of food, and animals act but according to the law of their nature when they hunt and slay each other. It would indeed be ruthless should men turn savage and kill their own kind, as they do in war, because for

us it is not necessary to survival. For the animal it is not only necessary but the law of life in the lower kingdoms. It is all they know. From Man's point of view, however, it is harsh and cruel. As self-conscious beings, our law is one of brotherhood, whereas the animals, being unselfconscious, have no moral choice in action.

But who created this condition? Is it not true that Man is the motivating force in the universe? The lower kingdoms are but instruments of his making. It is man's duty, for he alone is capable of this task, to raise the life of these materialized thought-creatures we call animals, until it attains the human level. If animals are brutal and savage, it is because the current of human thought contains those qualities. Our responsibility is then clear: to purify our thoughts of all dross and selfishness. The vicious instincts in the lower kingdoms will die out naturally as soon as the impulse toward separateness coming from man is cut off. Then a Golden Age will blossom on the earth and it may be truly said that the lion shall lie down with the lamb.

Why is it that so many people are kind and good without ever having heard of Theosophy?

Man has no traits in his character but those he has earned and striven for, and so it is with the naturally kind-hearted people whom we see around us. Perhaps in past lives such beings saw the necessity for kind action in the world, and were so strong in their work and belief that the momentum of their past decisions has unconsciously kept them living along those lines. The higher Self is in closer touch with the lower man in these individuals than in the case of the unawakened man. That is why they are able to act in a high, unselfish way. They must sometime have come in contact with the truth, in former lives. People who, without knowing exactly why, live thus selflessly are sometimes called "unconscious" theosophists—unconscious, because they have never in this life heard the name Theosophy and do not know the doctrine; yet they are theosophists in that they do, to a certain extent, what theosophists strive to do. They are guided by the higher Self, though they are unconscious as theosophists because they do not *realize* this guidance; they only feel an undefined urge to help, whereas the conscious theosophist's eyes are open and he tries knowingly to purify himself so that he may be guided and helped by the higher Self. As soon as Man makes the way clear and is ready to accept the help that awaits, knowledge of right action grows within his own heart.

But why, it may be asked, have not such persons naturally come in contact with Theosophy in this life? Man must have the urge to know why he is here, what he is, and what he may become, and to determine his place in the universe. The theosophist knows that men are divine beings who decided, ages ago, to help on the matter of this world; and realizing this he understands why he is here on earth and what is the work to be done. The good or kind-hearted person just lives along, helping as he sees fit; but such a one is working in the dark because he imagines there is nothing more to existence than what he sees in every day life. He does not recognize that there is an underlying law which governs the universe. He sees not the need of such a law because he is wrapped up in the Sattvic, or quality of goodness. Such persons fail to come into contact with Theosophy because they have not sought it, have not felt the need for an explanation for living; they are satisfied merely with doing good, without understanding. We all have had chances to know the truth, but when opportunities are disregarded they seldom come soon again—more often centuries or milleniums later. Perhaps, after lives of searching and sorrow, such people may be brought to question. Once this search is consciously begun, the individual has started on the Path, and his natural kind-heartedness will be a great aid in fulfilling his newly-discovered aim.

Effects of Materialism

The world of today, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied.—*S.D.* I-XXII.

TEACHERS AND DISCIPLES

"Before the eyes can see they must be incapable of tears."

"Before the ear can hear it must have lost its sensitiveness."

"Before the voice can speak in the presence of the Masters it must have lost its power to wound."

"Before the soul can stand in the presence of the Masters its feet must be washed in the blood of the heart."

—("The First Four Rules": LIGHT ON THE PATH).

"Until the four rules are learned no teacher can be of any use to him. . . . No real masters, whether adepts in power, in love, or in blackness can affect a man till these four rules are passed."

—(The Recorder's "Comments," Chap. 2: LIGHT ON THE PATH).

The four rules are axioms in occultism. The "Comments," though passed by H. P. Blavatsky who first published them, are axiomatic only when the student's thought and experience makes them so to him. The four rules describe conditions which, sooner or later, must be established by the seeker for spiritual knowledge in his nature; but whether the conditions are strict pre-requisites to occult discipleship, as stated by the Commentator, or not, is a thing to be decided by each student for himself. The ideas which follow may be of use to those in doubt.

The conditions described by the four rules imply a spiritual insight which enables a man to know his teacher; and a spiritual power which enables him to walk the way which the teacher points out. Without this vision he cannot tell the true from the false teacher; and without the power he cannot move of his own strength, but must lean on the strength of his guide. Blind trust in the wisdom of another, and weak reliance upon the strength of another can lead to nothing but continued blindness and weakness, because the universal law is that as a man sows so must he reap.

Before he passes the four rules the man learns in many ways—from his own struggles and failures, and from this fellow learner and from that. But he remains a mere learner, not a disciple until the moment he evolves the vision and the power to identify his master and demand his aid. Not until that moment arrives have the rules governing occult discipleship any application to him. The realm in which the Masters live and work is spiritual —not that they are "spirits": they are men whose field of consciousness has become spiritual;—the would-be disciple must enter that realm before he can meet and know his teacher, and profit from his aid.

To find the master is for the man exactly the same as finding his own soul. Having surmounted the storm and struggle of life in the lower consciousness the man becomes aware of his *soul*—his spiritual *Selfhood;* and in that moment of *Self*-recognition he sees his own spiritual nature fully embodied in another man: that man is his destined spiritual teacher.

When the fogs and tempests of the lower life again close round him, as they must under the law of cyclic progress, he loses for a time the vision of his soul; but memory of the experience goes with him, and is objectivised in the teacher who has been found and recognized. Henceforward teacher and disciple are spiritually one, and the former serves the latter as a beacon-light —a *Fixed Point* by which to guide his course during the periodic obscurations which his consciousness undergoes in its cyclic progress onward and upward.

There is no *Fixed Point* for any man other than that which he finds for himself by rising above the lower consciousness and attaining to spiritual self-knowledge. To teach that there is, or in any way to suggest to the unregenerate learner that there is, is a blind leading of the blind, if nothing worse, which will inevitably bring heavy Karmic punishment on all concerned; but heaviest of all upon the presumptuous "teacher" who will have, added to his own burden that also of his dupes.

Those who become privileged to point the way to younger brothers incur an enormous responsibility which they should, for their own sakes, strive to realise. The learner in his eagerness and trustfulness is truly as a little child. Remember the words of a Great Teacher: "Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

Those who interpose any substitute of their own imagining—man, book, or teaching—between the innocent seeker and his Spiritual Self offend most sorely against the Child. Thereby they hang a Karmic millstone about their necks which will sink them in the depths of *The Sea of Kama*, and hold them there, far from the light of the Divine Sun, until that *Sea* gives up its *Dead*.

P. G. BOWEN.

Note.—This article was refused for publication by *The Welsh Theosophical Forum;* and by *The English Theosophical Forum*. Offered also to *The Theosophical Forum, Point Loma, Cal., U.S.A.*, but not acknowedged.

[The writer of the foregoing was, until recently, National President of the Point Loma Theosophical Society in Ireland. He is now the President of the Druid Lodge, an independent body of students of Theosophy in Dublin, Ireland.—Editors Theosophy].

ON THE LOOKOUT

Sir Oliver Lodge's Views

Probably no living scientist is more widely known both for his achievements and for his religious views than is Sir Oliver Lodge. Now an old man, he has contributed a syndicate article to the London International Press which has been widely reproduced in the United States. The article shows him still the earnest and convinced Spiritualist that he has been for many years. His "communications" from his son, slain in the world war, are contained in his book, *Raymond,* which has had a great circulation, and has no doubt affected many minds. His views do not differ essentially from those of the great mass of Spiritualists, except as modified and refined by his superior range of experiences in physical and "spiritual" investigations. His point of view is the same, his attitude of mind the same, his reasoning the same; hence, with the same phenomena before him he inevitably reaches identical conclusions. Theosophists will be interested in some of his reflections:

"Mind and Body"

> "When we consider the question of survival from the physical point of view, we are up against the ancient problem of the connection between mind and the body.
>
> "The body is certainly made of matter, but matter is inert; it never does anything; it is completely controlled by the forces acting upon it—forces which exist in the empty space surrounding the atoms.
>
> "Energy makes itself manifest only by its effects on material bodies, but its main existence is in space. We have no sense organ for perceiving energy itself; our senses tell us nothing but matter.
>
> "We are not acquainted with anything in the universe save by its effects upon matter, and that is the origin of our tendency to philosophic materialism. We are liable to doubt whether things not apparent to the senses can have a real existence, though there is no justification for such a doubt."

One may pause to consider the point of view which can permit anyone to vision space as "empty" in any portion; the attitude of mind which can remark that "our senses tell us nothing but matter," and then speak of "the question of survival from the *physical* point of view;" the reasoning which *knows* from the sense point of view

that death is *finis*, and none the less argues that the "dead" can be "seen," "heard," "touched," "tasted," "smelled," exactly as when they were alive in the body now long since dissipated. Is this discriminative progress—or reversion to the dream-state?

Sir Oliver's "Evidences"

His lordship goes on to give the deductions and inferences which to him are conclusive. Remember that he is not here discussing Spiritualism itself, but only the convictions arrived at by him from long experience with the *phenomena* of Spiritualism.

> "If, then, we can adduce any evidence that life or mental activity exists in space and only sporadically makes itself evident by some material activity, the state of our present knowledge of physics renders our acceptance of the fact entirely harmonious.
>
> "We have to do no violence to our physical conceptions if we admit the fact of survival. . . . Why should we decline to receive the evidence? Telepathy shows that mind can act on mind without the use of any bodily organs, hence certain persons may have a faculty of apprehending a spiritual world direct. This may account for genius and inspiration.
>
> "If you have evidence of the existence of a spiritual world—a world of help and guidance and sympathy—then you can hold it in the face of every denial of the materialists. . . .
>
> "The existence of a spiritual world throughout the depths of space is becoming to me a great and fundamental, even a physical, reality."

Incapacity to Weigh Evidence

"There are two sides to every question." The phrase is glibly quoted, but its validity is seldom inquired into. It can only mean that until perfect knowledge is had on any subject, some of the "evidence" is for, some against, some seemingly "incompetent, irrelevant, and immaterial"—as the lawyers say—no matter what the moot issue may be; and certainly the question of survival is a moot one to the vast majority, now as much as ever. How many men are capable of sifting the evidence accessible on the subject of survival; how many have any *disposition*, even, to investigate, let alone sift, the immense mass of contradictory facts, arguments, and conclusions on the subject; above all, how many ever seriously

examine into their own capacity to render a "true verdict" as to the facts, a "just judgment" as to the meaning of the facts under the "laws and precedents" equally necessary as the "evidence" pro and con—if a sound "decision" is to be reached? Certainly Sir Oliver has not "qualified" on any of these points, let alone all of them. It is through his senses that his mind has arrived at his conclusions respecting the physical universe; through those same senses' testimony he knows that death is the *end* of man physical—and yet he concludes that "the existence of a *spiritual* world is a *physical* reality." On his own *voir dire* he is not even a competent witness, let alone *juryman* or *judge*.

"Our Real Home"

Sir Oliver "carries on" bravely:

> "Our spiritual and real home is in the ether of space. . . If we make the assumption that it is a physical vehicle for life and mind too. . . . A supplementary and semi-physical treatment of survival is now becoming possible—a treatment which is well calculated to replace the old materialistic view. . . . It is also well calculated to replace the popular idealistic notion that any spirit which survives the death of the material body must survive in an entirely disembodied condition and be out of relationship with the physical universe. . . .
>
> "The existence of a spiritual body is an idea, in one form or another, at least as old as St. Paul.
>
> "And recently an etheric version of such a body has been approved . . . by some of the more thoughtful and philosophically-minded communicators 'on the other side.'
>
> "What they know by experience is that though discarnate, they are certainly not disembodied; they feel no more disembodied than we do.
>
> "They tell us that they still have substantial instruments of manifestation which serve for communication among each other . . . and occasionally, and under certain conditions, to operate indirectly through our organisms. . . .
>
> "The truth is that it is we ourselves who really do all the psychical things. The body neither thinks nor wills nor sees nor feels."

Theosophy and Spiritualism

What are the "certain conditions" under which the "spirits of the departed" can "work indirectly through our organisms," *i. e.*,

through "mediums"? The answer is that the medium has to pass into a condition where will, conscience, intuition, reason, and the physical senses are all either paralyzed, or active without the consciousness and control of the medium. Is this a condition into which Sir Oliver himself would gladly enter? Can one imagine a more *un*spiritual "condition precedent" for "spiritual" communications? And could anyone conceivably, in a universe of moral, rational, *spiritual,* as well as physical law, so prostitute himself and the faculties which make him *man,* without incurring a dreadful penality—the price every such "medium" pays visibly, not to mention any other? And by the same canons, can any man conceivably consort, compact, and share in such prostitution without himself suffering wholly undesirable consequences? Every frequenter of *séances,* every pursuer of "psychic research," every dabbler in "New Thought," "Christian Science," "Unity," as well as the host of practitioners of "Yoga" and "Occultism" pays a visible price in loss of the Spiritual sense of Discrimination—the ability to weigh evidence and judge truly. Certainly a giant is as susceptible to deadly drugs and intoxicants as an average man or a child. Must not the same iron law hold true on planes psychical, moral, mental, and intellectual?

"The Materialization of the Spiritual"

The Masters of Wisdom knew and know the dangers unavoidably incident to the cycle of renaissance of the psychical and astral principles among mankind. For that reason did they send H. P. Blavatsky into the world, first and foremost among the Spiritualists. Spiritualists first welcomed, then distrusted, then feared and hated her. It was Spiritualists and Psychical Researchers who were responsible for originating every calumny against her; every subsequent distortion and perversion of her teachings has been due to spiritualism and psychism rampant among the various theosophical and allied societies. Except for the organized work of Robert Crosbie, the sporadic protests of isolated true students, pseudo-Theosophy, merely another form of spiritualism and psychism, would reign unquestioned as the Wisdom-Religion of H. P. B.

All this is a far worse form of materialism than can be found in any church of any religion, in modern science, or with the "man in the street." Let us repeat here what H. P. B. wrote in her first Message to the American Theosophists at the Convention of 1888:

"It must be remembered that the Society . . . was intended

to stem the current of materialism, and also that of spiritualistic phenomenalism and the worship of the Dead. It had to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism. For by 'materialism' is meant not only an anti-philosophical negation of pure spirit, and, even more, materialism in conduct and action—brutality, hypocrisy, and, above all, selfishness—but also the fruits of a disbelief in all but material things, a disbelief which has increased enormously during the last century, and which has led many, after a denial of all existence other than in matter, into a blind belief in the *materialization of Spirit.*"

"Who Rules America?"

John M'Conaughey, who wrote this book, died before its completion and revision. Lincoln Colcord, who appears to have prepared the work for publication, includes a sketch of Mr. M'Conaughey who was, during the World-War a member of the Committee on Public Information. The book has been extensively read and reviewed. Mr. M'Conaughey's facts are indisputable and, it would appear, because of this his reviewers, according to their personal or paid-for bias, devote their attention chiefly to criticisms of the author's method, manner, faults and failings. Intentionally or otherwise, this is one of the time-tested ways of diverting the attention of the reader from the subject-matter ostensibly in hand, leaving said reader at the end under the more or less satisfactory illusion that he now knows "all about it"—and, ten chances to one, with the reviewer's opinion adopted as his own. This is the practical psychology which really "rules America."

But the equally practical psychologist of another kind, the one who is looking for truth wherever it may be found, will always be able to discern something of the actual merits of any controversial subject, despite the pleadings of the attorneys for either side of the case—and this from the pleadings themselves.

The New York "Times"

Two of the many extensive reviews will illustrate all that has just been stated. The New York *Times* calls Mr. M'Conaughey "an old-fashioned Jacksonian *American*"—not "Jacksonian Democrat," be it noted. The book, it is averred, "is written in the flaming spirit of Charles Edward Russell's pre-war articles" and is "a call to arms, a ringing challenge to get up and fight for the faith of our fathers." Other criticisms are:

"M'Conaughey commences with a flaying of the Founding Fathers whom he calls the Funding Fathers....

"M'Conaughey's sentiments—which were those of the elder La Follette—have always had a great emotional appeal for us....

"Somehow, after reading of the failures of very great men—Henry George and La Follette—in their efforts to curb 'inevitable economic tendency,' we can no more summon up the feeling that went into the making of 'Who Rules America?' than we could revive the feeling of the crowd on that pre-war day when Johnny Evers discovered that Fred Merkle had failed to touch second base. Centralization—the centralization that Hamilton spawned—is here to stay, as has been said so often. Then what is the use of indignation? The only way to battle large-scale organization, we came to feel, is to build your own large-scale organization....

"M'Conaughey let emotion sway his book. He has not thought out his position.... Economic democracy (and that is what concerns M'Conaughey) can no longer be achieved in the M'Conaughey way.... If it is ever achieved at all (and sometimes we have our doubts) it will be by organization."

The New York "Sun"

"Mr. M'Conaughey's book is an indignant essay on corruption in public life from the days of what he calls the Funding Fathers to the days of the dawning of big business in the era of McKinley....

"Mr. M'Conaughey's book would have been a better one if he had made it less an essay in indignation and more a history of corruption. The facts are enough to make any reader engender his own indignation, but Mr. M'Conaughey seldom permits the facts to develop without intruding with militant remarks and smart quotations. He also does not bring out enough facts in narrative form to give the reader a clear and vivid picture of the development of national skullduggery."

"Light in Darkness"

From the foregoing citations the searcher for truth can pick out numerous rays. Item: neither reviewer questions Mr. M'Conaughey's *facts;* both admit what the *Sun* aptly terms "national skullduggery." Item: One is wearied by the facts; the other wants them more "vivid" and stated as "history" of corruption—not a pressing present problem to be faced and dealt with. "Lookout" ventures to ask a couple of questions: (*a*) Do not the quotations given throw a clearer and more vivid light on the character of the reviews than on that of their ostensible subject? (*b*) Is not the "tired" feeling

of the *Times* review, on considering "the failures of very great men to curb 'inevitable economic tendency' "—is not this the very attitude that Solomon in his sardonic wisdom characterized in saying, "better be a live dog than a dead lion," *i. e.*, better be a "success" as a reviewer than a "failure" as a great man?

More Rays of Light

From the remarks made apropos of the contents of the book itself and not its author, still more light can be gained. The *Sun* repeats the proposition laid down by John Taylor, a Virginia Senator in the early days of the Republic, whom it calls "one of the heroes and inspirations of M'Connaughey," thus:

> "There are two modes of invading private property; the first, by which the poor plunder the rich, is sudden and violent; the second, by which the rich plunder the poor, is slow and legal. One begets ferocity and barbarism, and the other vice and penury, and both impair the national prosperity and happiness."

The *Sun* goes on to say that Mr. M'Conaughey's book "is devoted to the second phase of plunder." Can anyone doubt that unless checked, this "second phase" will inevitably bring about a reversion to the first? The jaded *Times* reviewer unwittingly discloses a political as well as economic truth: "Large-scale organization—centralization—*is* here to stay." But is not "the Church" about as large-scale an organization as "big business"? Is not the Federal Government, not to speak of States or Municipalities, a "large-scale" organization indeed, a "centralization" of the power of "eminent domain" over the lives and liberties as well as the property of all the people? The Legislative, Executive, and Judicial bodies which determine "tendencies," economic or otherwise, whenever they threaten the well-being of the whole—these bodies are all elected and chosen representatives of the people. Besides the two alternatives that Senator Taylor and Mr. M'Conaughey point out as the course of human history in all times and among all peoples there is a third way, open and possible to the people of these United States, as nowhere else—the ballot. There is not now, nor has there ever been, plundering of either of the two kinds mentioned, that could not be prevented under our existing form of government—were it not for "*national* skull-duggery."

Mr. Roosevelt and his many aides and appointed bodies, are struggling valiantly, and with no such measure of success as the occasion

invites and requires. What hinders? "National skullduggery"—the supineness of the many; the indifference of others; the neglect of the churches, educational and civic bodies; the highly organized, predatory selfishness of "big business" and its mercenaries and parasites of the press; the bankruptcy of civic morality permeating the entire foundation of public and private life.

A Biographic Note on G. W.

The *Sun* review, in discussing the plan of Alexander Hamilton to restore credit and commerce in the beginning of the Government—Hamilton whom Washington ever regarded as his right-hand in peace and war—The *Sun* makes some comments on the Father of his Country that should be preserved:

> "Washington was an incurably honest man. Neither the tirades of bankers nor the persuasions of potential demagogues could move him after he had slowly and carefully made up his mind."

Oh, for a few men in all our governmental and civic bodies imbued with the spirit of George Washington; for more men in public and private life who are "incurably honest."

Unbalanced School Teachers

A great repercussion has followed the pronouncement of Dr. Emil Altman, chief medical examiner in the New York City school system. He is responsibly quoted as saying:

> "More than 1,500 of the city's 36,000 public school teachers are unbalanced, mentally or emotionally, and many are hopelessly insane."

This means practically one in twenty; probably if the inquiry were made more strict and extensive the proportion would be found far larger. Under the conditions provided, it would be the exception rather than the rule to find a public grade school teacher sane and normal after, say, twenty years in the school-room.

"The Teacher's First Need"

Much of the discussion aroused takes note of the tell-tale marks of the wear-and-tear of the profession borne by nearly every common school teacher and compares her lot with that of women in other professions and vocations. Consensus of learned opinion is that "the teacher's first need is emotional stamina."

But why limit the need to teachers? Is not the lack of emotional control the characteristic of practically all human beings, adults as well as children? Are our great financiers, lawyers, business men,

politicians, et cetera, any more distinguished for "emotional stamina" than the humble housewife or her laboring husband? Every one has "emotional stamina" as long as he has his own way—as long as things go to suit him. But when his will or wishes are opposed, upset, what becomes of Mr. Man's emotional stamina?

What we need is more emotional stamina in the home, on the part of both parents and children; more emotional stamina in the office, on the street, in the shop and factory, in the farmhouse, in places of amusement and in the church—everywhere, in all human relations. But what is needed, most of all, is an understanding of human nature—an education more sadly needed still by all adults than by children, badly as these latter may be "brought up." That education is not to be found outside the teachings of Theosophy—and theosophists are for the most part such poor students and exemplars of their own philosophy that a far too great percentage of them would classify under Dr. Altman's diagnosis.

Two Views on Existing Evils

Edward A. Filene, the well-known Boston merchant, in a recent address to a section of the National Educational Association, voiced his observations, experiences, and conclusions on the subject of the social and economic ills of the times. He regards "the traditional type of education" as simply a method of "training men in an antiquated code of human relations." After discussing as the true modulus of all education the modern scientific method of incessant experimentation and re-verification, Mr. Filene is quoted as saying:

> "As to moral conduct, however, we are sure that we know it all to start with. Therefore, no matter how human relations may change, in our teaching we make little change, at least until conditions get so terrible that no one takes the old teachings seriously any longer."

Can any one doubt the clarity of Mr. Filene's perceptions? There is always a "lag" between the public mind and the "common schools"; an equal lag between these and the universities; a still greater lag, if possible, between the academic instructions and "knowledge" of the professors and the actual progress of the pioneers of change, the investigators and bold experimenters in every department of human interest. The preacher, however narrow and bigoted, is universally far in advance of his "congregation; the genuinely religious *student* still farther ahead of the clergy. In every

direction the vast milling mass, scarcely moving, and that "in circles" when not on a "stampede", listening only to tethered "shepherds"; among the "cultured" and the alleged "progressives" a timidity, a bewilderment, in the presence of "change"—lest it affect their own status adversely; scarcely visible here and there one or another whose motto is, "there is no religion higher than Truth", and so, urging men to "accept Truth wherever it may be found", cost what it may of "present possessions and conceptions". Mr. Filene is one of those visible, but will he be *listened* to? The dispatches gave a column to views of various educators on "unions" among teachers. Many opposed the "union" idea *in toto* and on principle; many others favored some sort of a "guild"; still others expressed themselves freely but declined to be quoted "lest it get back home". But no one expressed fundamental views in any way accordant with Mr. Filene's bold utterances. Not one of those quoted in the score or more interviewed appears to have gone deep enough in his own reflections to consider the basic facts, the basic factors, in evidence, or to have imagined any other way to deal with existing problems than the "traditional" one.

Aboriginal Dentists

From the San Diego *Union* comes this interesting item:

> "A gentleman of Santa Barbara has in his cabinet of curiosities several sets of false teeth, exhumed from the graves of aborigines on the Santa Barbara Islands. They are formed each from a shell which was fashioned to fit the roof of the mouth and could be adjusted outside of the gums. These false teeth are perfectly formed and easily adjusted."

Even schoolboys note the "frozen" appearance of the mouth in all the portraits of the Father of his Country. This was due to Washington's artificial teeth, which were made for him by a blacksmith. They were of iron, the upper and lower sets held apart by coil springs. G. W. had to "crack down" on them in order to keep his mouth shut—but at that, set an example which one could well wish had been followed by those who came after him. "*Aborigines* of the Santa Barbara Islands"! Our vote is to equip at Government expense all statesmen who have lost their original teeth with ab-original sets, made preferably of *clam* shells.

Aboriginal Goldsmiths

For three years past archaeologists from Peabody Museum (Cambridge, Mass.), have been conducting secret explorations

among the burial grounds of a hitherto unknown tribe of Central Americans, in the State of Panama. Stone, bone, ceramics, copper and gold artifacts in abundance have been unearthed. The culture of these ancient Americans appears to have differed both from the Mayas to the north and the Incas to the south, but more nearly allied to the latter. To some students of Theosophy it will be significant that all the chiefs of the tribe were buried in a sitting posture. "Windrows" of lesser folk seem to have been buried with each great man interred—quite as in ancient civilizations in the valley of the Euphrates. Many of the recovered ornaments and pottery wares are brilliantly colored, reminding one of similar relics from ancient Egypt. And quite as was the "fashion" in Europe and America only a century or two ago, the interments are often superimposed, as many as six being found in a single grave, separated evidently by considerable intervals of time. All this would indicate a highly developed "ritual for the dead".

Krishnamurti

The Los Angeles *Times* of June 30 and July 1, 1934, contained two column articles on Krishnamurti, who was, at the time, at Ojai, California, where he speaks annually at the "camp meeting" to whose sessions come many ex-members of the "Star in the East," the organization dissolved by "Krishnaji" himself. Most of the followers and devotees of this young Hindu are also members or ex-members of Mrs. Besant's theosophical society, and of the "Liberal Catholic Church"—both of which organizations, along with their spurious "initiates" and "bishops," have been emphatically repudiated by this Incarnation of the "Lord of the World"—as Mrs Besant and Mr. Leadbeater heralded his "Coming." The articles begin and end with the following sentences, which illustrate the impression made on their writer:

> "Krishnamurti has a sense of humor. . . .
> "I enjoyed Krishnamurti.
> "I just wonder, though, if he doesn't get awfully sick of some of the soulful ladies who insist upon deifying him.
> "Perhaps he needs that sense of humor."

Theosophists acquainted with the *Voice of the Silence* and *The Theosophical Glossary* will recognize in Krishnamurti one whose life, and whose philosophy of life, are devoted to the *Dharmakaya* Path, and will, accordingly, respect though they will emulate

neither. "Krishnaji," by his own statement, neither knows nor is interested in the Theosophy of H. P. Blavatsky and *her* Masters, for it and They are devoted to the *Nirmanakaya* Path.

"The Ideal and the Material"

When all is said and done, the "Dharmakaya Vesture" is that of *enlightened* selfishness, the "live and let live" view of the science of life, as "individual salvation" is its philosophical goal. It happens that under the quoted title, the Los Angeles *Times* of nearly a year ago, August 8, 1933, discussed in its long leading editorial the "recovery program" of President Roosevelt and his aides—and in terms identical with the preachment and practice of Krishnamurti. Indeed, when one comes to appraise the very best of our present civilization, as exhibited in the ideas, the conduct, and the appeals of its leading exponents, it cannot be doubted that enlightened selfishness represents *ultima thule* to them all—and if to them, what can be expected of the mass but *un*enlightened selfishness? Candidly faced, are not the achievements, the practices, the ideals, in religion, in science, in sociology, all exhibitions of one or another stage of the path of evolution whose culmination is the *Prateyeka-Buddha?* We quote from the *Times* editorial a few of its curiously self-contradictory oracular utterances:

> "Its appeal is not for the application of what are commonly known as sound business principles, which is another way of saying the service of self-interest, but for the *temporary* sinking of self-interest for the ultimate benefit of everyone.
>
> "As a *permanent*, government-dictated industrial policy for America it would be *impossible*.
>
> "On the one side is purpose of the highest worth, whose practical objective is national economic salvation. On the other . . . is the fundamental *instinct* of self-preservation which has been called the first law of *nature*.
>
> "The odds are heavy but the prize is great. If there be *yet* virtue in altruism, it should succeed."

We have underscored a few tell-tale words. Surely, even a fool in his folly should be able to see that "self-preservation" and "altruism" are enemies neither of which can show quarter to the other. "Self-preservation" is indeed an "instinct"; that is all it is, and is the guiding light of the *animal* consciousness. It is the "first law of *nature*," as altruism is the one and only law of the Divine nature.

ULT LIBRARY
BANGALORE.
Accn. No 1608